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A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

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Things To Come

July

1. Fifth Sunday after Trinity
4. Independence Day
8. Sixth Sunday after Trinity
9. Summer School of Church Music, Church Divinity School of the Pacific, Berkeley, Calif., to 22
10. Sewanee Summer Conference on Church Music, DuBose Conference Center, Monteagle, Tenn. to 19th.
15. Seventh Sunday after Trinity
22. Eighth Sunday after Trinity
25. St. James
29. Ninth Sunday after Trinity

August

5. Tenth Sunday after Trinity
6. Transfiguration
12. Eleventh Sunday after Trinity
19. Twelfth Sunday after Trinity
24. St. Bartholomew
26. Thirteenth Sunday after Trinity

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NEWS. Over 100 correspondents, one in each diocese and district, and a number in foreign countries, are The Living Church's chief source of news. In emergency, news may be sent directly to the editorial office of The Living Church, 407 E. Michigan Street, Milwaukee 2, Wisconsin. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned and publication is at the discretion of the editor. DEADLINE for each issue is Wednesday, 11 a.m. before date of issue. Emergency deadline (for urgent late news) is Friday morning, nine days before date of issue.

MANUSCRIPTS. Articles accepted for publication are usually written by regular readers of The Living Church who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

PICTURES. Readers are encouraged to submit good dramatic snapshots and other photographs, printed in black and white on glossy paper. Subjects must be fully identified and should be of religious interest but not necessarily of religious subjects. Pictures of Episcopal churches are not usually accepted. Pictures are most valuable when they arrive in time to be used with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender and stamped, addressed envelope.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

LETTERS

When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.

Topsy-Turvy

Perhaps a dozen people have already told you the illustration on page 4 of the issue of April 29th is inverted. If not, may I say so?

JOHN D. ZIMMERMAN
Chaplain, USN

► The picture referred to is a copy of one of the Dead Sea scrolls, written in a form of Hebrew script unfamiliar to the members of our staff. We were therefore unaware that the scroll was upside down and appreciate the letters we have received informing us of the fact. — Editor.

Liturgical Commission

The Standing Liturgical Commission will be grateful if you will carry this general letter in your correspondence column.

The Commission is continuing to receive many helpful criticisms and suggestions about its studies that look toward a possible revision of the Prayer Book of 1928 at some future date. They come to us from both at home and abroad, and we appreciate this assistance that is being given us.

We could be helped still further if criticisms and suggestions were, for the most part, put in better form. While most of our communications are typewritten, many of them are in longhand, and nearly all of them deal with more than one subject in a single letter.

The Commission does not have either the money or the time to separate and retype the several subjects in a letter. Each subject must go to the appropriate sub-committee, and we would like it to go as the writer sends it in.

Will everyone who writes to us please type each proposal, double spaced, on a separate sheet of paper?

All proposals should go directly to our secretary, Mr. Spencer Ervin, Bala-Cynwyd, P. O., Pa.

(Rt. Rev.) GOODRICH R. FENNER
Chairman of the Commission

Topeka, Kan.

Lambeth Chapel

Two events at Lambeth Chapel, in which I have recently participated appear to me to be of interest to some of your readers. First, on June 10th came the 50th anniversary of my ordination to the priesthood and the Archbishop was gracious enough to invite me to celebrate the Holy Communion on that occasion, which meant a great deal to me. Then the Archbishop also invited me to participate in the consecration of an assistant bishop of Madagascar.

This I regard as of more than personal significance. At my own consecration in Albany I received English orders direct from the Archbishop of the West Indies and in this last consecration American orders have been transmitted through me to the newly consecrated bishop. This would appear to be an important factor in the ecumenical move-

Continued on page 9

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Next to the Lord's Prayer, the prayer that Episcopalians know best of all is perhaps the Gloria Patri: "Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen." And indeed, next to the Lord's Prayer, it would be hard to find a better prayer for them to know.

The Gloria Patri — the "Glory be to the Father" — occurs again and again in the Book of Common Prayer. We associate it particularly with the services of Daily Morning and Evening Prayer, where it is used after the Psalms and after certain of the Canticles.

We use Gloria Patri after the Psalms and Canticles to make these Trinitarian, to baptize them, as it were, into Christian usage. The Psalms were written before the coming of Christ — some of them many centuries before. And the Canticles, like the Magnificat and Nunc Dimittis, were composed at about the time of our Lord's coming. They are patterned on the Psalms, and they are not in themselves Trinitarian. So we make them so by saying after them the Gloria Patri — "Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen."

By these words we show that we mean the Psalms and Canticles in a Christian sense; that it is as Christians that we offer them to God in our worship. For this reason, we do not say the Gloria Patri after the Te Deum, for that is a Christian hymn, very definitely and explicitly Trinitarian in itself:

"We praise, thee, O God; we acknowledge thee to be the Lord.

All the earth doth worship thee, the Father everlasting.

To thee all Angels cry aloud; the Heavens, and all the Powers therein; To thee Cherubim and Seraphim continually do cry,

Holy, Holy, Holy, Lord God of Sabaoth; Heaven and earth are full of the Majesty of thy glory.

The glorious company of the Apostles praise thee.

The goodly fellowship of the Prophets praise thee.

The noble army of Martyrs praise thee. The holy Church throughout all the world doth acknowledge thee;

The Father, of an infinite Majesty; Thine adorable, true, and only Son;

Also the Holy Ghost, the Comforter. . . ."

A Good Prayer To Know

Used in public, the *Glory be to the Father*, etc., rounds off Canticles and Psalms to a Christian conclusion; used in private, it gets our other prayers off to a good start.

By the Rev. Francis C. Lightbourn

Assistant Editor of "The Living Church"

After such a grand Trinitarian opening as this, it would be somewhat superfluous and anticlimactic to say the Gloria Patri, noble prayer though that be.

Nor do we say the Gloria Patri after the Benedicite — that Cantic which begins, "O all ye works of the Lord, bless ye the Lord; praise him, and magnify him for ever." This Cantic, from the Greek version of the Book of Daniel, is pre-Christian and needs to be Christianized just as much as the Psalms do. But it has a structure all of its own. After invoking each part of creation, it calls upon that part to bless the Lord, to praise Him, and to magnify Him:

"O ye Sun and Moon, bless ye the Lord: praise him, and magnify him for ever. . . .

O ye Winds of God, bless ye the Lord: praise him, and magnify him for ever. . . .

O ye Nights and Days, bless ye the Lord: praise him, and magnify him for ever. . . .

O ye Beasts and Cattle, bless ye the Lord: praise him, and magnify him for ever.

O ye Children of Men, bless ye the Lord: praise him, and magnify him for ever. . . ."

Thus continues the structure of this

Cantic; and so we give it a Trinitarian ending of its own, in keeping with that structure: "Let us bless the Father, and the Son, and the Holy Ghost: praise him, and magnify him for ever."

But aside from the Benedicite, which has its own Trinitarian ending, and the Te Deum, which needs no such ending, we say Gloria Patri after all Canticles, as well as after all Psalms, or at least all collections of Psalms. We say it to stamp as Christian our use of the Psalm and Canticles, and to identify the God revealed in Christ with the God of the Old Testament, the God who "spoke by the Prophets."

"Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen." This is a somewhat misunderstood prayer. Some people apparently think it expresses a desire that things in general remain as they have been. ". . . as it was in the beginning, is now, and ever shall be, world without end. Amen." This has been quoted, in connection, as though it were a prayer for the maintenance of the status quo.

Part of the trouble is that this prayer, like so many in the Prayer Book, is a translation from the Latin; and



GOD is greater than His creation, great though that may be.

[RNS]

is not as clear a translation as it might be. In Latin it reads: *Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.* "Glory be to the Father, and to the Son, and to the Holy Ghost; as was the case in the beginning, now also, always, and forever." Some such translation as this brings out the meaning better, but it is of course not so rhythmical for purposes of public worship. "Glory be to the Father, and to the Son, and to the Holy Ghost; as was the case in the beginning, so too, now and always and for ever, continuing into the world that is without end."

If you go to one of the Eastern Orthodox Churches — to the Greek Orthodox Church, or to the Russian or one of the other national varieties — you will hear a slightly different version of the Gloria Patri, a simpler one that brings out the meaning more

clearly than the Western form: "Glory be to the Father, and to the Son, and to the Holy Ghost; both now, and always, and unto the ages of ages. Amen." That's what the Gloria Patri means. "May God be glorified both now and for ever." It's the glorification of God that we pray will continue — not the social or economic status quo or the American way of life or what have you. It is for the continuance of none of these secondary things — however good they may be — that we pray in the Gloria Patri, but for the continuance of the glory of God. "Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning — as the glory of God existed in the beginning — may it continue to be shown forth both now and for ever."

The Gloria Patri is one of the briefest of prayers, but how rich in content, how profound in utterance, how ex-

alted in aspiration! It is what is sometimes called an arrow prayer, piercing the very heavens. For it is a prayer in its own right, even though we generally use it as a conclusion to other prayers. It is a prayer of praise and adoration, directing man's gaze upward, to God the source of all being — to God who made the heaven and the earth but is Himself infinitely greater, infinitely more wonderful, than His creation, however awe-inspiring that may be. It is a prayer that takes man out of himself — that leads him to acknowledge the glory of God, not for anything that God has done, but for what God is in Himself, infinitely glorious.

What a splendid prayer with which to begin our daily prayers, and especially our morning prayers. What better prayer to use as a salutation to the Triune God at the break of day. Of course we shall go on to other prayers — to thanks for blessings received, to confession of our sins and shortcomings, to intercession (praying for other people), and to specific petition for ourselves. But the Gloria Patri gets all of these off to the right start, with the recognition above all else of the sovereign glory of God.

So here is something that you and I can do — something very simple, but very profitable, not only to ourselves but to the world. We can accustom ourselves to use the Gloria Patri. At the beginning of our prayers, when we hear of some bit of good news, when we are especially glad about something that has happened, let us pause, and say reverently though silently.

"Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen."

The Cover: "Christ Walking on the Water"

Painting by Eugene Delacroix (French, 1798-1883).

By DR. WALTER L. NATHAN

Delacroix's personality was too fiery, too passionate to be satisfied with the calm and meticulously polished style of the academic painters of his day. For many years the studios and galleries of Paris rang with the hue and cry of the battle between the two great rivals, Jean Dominique Ingres, head of the Academy, and Delacroix, leader of the romantic movement.

When Delacroix turned to the Scriptures, he chose dramatic, emotion-fraught scenes: Jacob wrestling with the angel, Christ in the storm on Lake Genezareth,

the Agony in the garden. In the pastel of Christ walking on the water, he concentrates on the tensest moment of the story.

After the miraculous feeding of the five thousand, Christ, having sent His disciples across the lake in a boat, went into the mountain solitude to pray. Thus when later they saw Him walking toward them on the water they were afraid. Only Peter had the courage to challenge what they thought at first was a spirit: "Lord, if it be thou, bid me come unto thee on the water!" But before he could reach the Master, his courage gave out. Instantly

beginning to sink, he could have perished had Jesus not caught his hand.

Delacroix did not shrink from showing the full terror of Peter's desperate plight. He is really a drowning man lunging forward in sheer panic to grip Jesus' wrist. His whole muscular body seems to cry out: "Lord, save me!" As the Master strides across the water, a slender figure somewhat blurred as if seen through a haze, we feel an inner strength in Him that is assurance of His power to save.

But where all the lines of the composition meet, in Christ's head, we see only an indistinct outline as if He had withdrawn into Himself, grieved and disappointed that even His most trusted disciple did not believe firmly enough: "O thou of little faith, wherefore didst thou doubt?"

NO RELAY RACE*

By the Rt. Rev. Wilburn C. Campbell

Bishop of West Virginia

The gift of God in
apostolic succession
comes to men
through the hands of
men, but it remains
the gift of God

In his Second Letter to Timothy, Chapter 1, Verses 6 and 7, St. Paul refers to Timothy's consecration as bishop and with penetrating frankness exhorts Timothy to "Stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

What St. Paul here says to Timothy he would say to bishops today. For present day bishops are spiritual descendants of Timothy and the first group of Apostles. Down through the centuries, through a living line of living bishops, the same gift of God given to Timothy has been given to the bishops of the Episcopal Church, bishops of the living Church of God: One, Holy, Catholic, and Apostolic.

St. Paul well knew how comforting it is to rejoice in accomplishments achieved and in laurels bestowed. He also was quite aware of the frailties of human nature and the futility of depending upon one's own ability — even when rooted and grounded in learning, experience, and faith.

Nor does the ceremonial laying on of hands guarantee the permanence of the fire and power which come as the gift of God. Apostolic succession

is not a relay race in which the baton of consecration is passed from one hand to another. Physical contact is not synonymous with spiritual contact. The gift of God comes to men through the hands of men, but it remains a gift of God. So Paul warns Timothy, and other bishops, to stir up the gift of God. Consecration is not the *crowning* of one's ministry, but the commissioning to a greater responsibility.

Now let us examine more closely what is meant by this "gift of God." The Greek word, *charisma*, is a characteristically Pauline word. The whole basic idea is that of a free and undeserved gift, of something given to a man unearned and unmerited, something which comes from God's love and which could never have been achieved or attained or possessed by a man's own effort.

This gift of God St. Paul specifically contrasts in Romans 6:23 with the "wages of sin." The word which St. Paul here uses for "wages" literally means "money to buy cooked meat." It is the regular word for a soldier's pay. It is earned. *Charisma* also is a military word. When an emperor came to the throne, or when he was celebrating his birthday, he gave his troops a *charisma*, which was a free grant of money, a free gift. They had not earned it as they had their "wages," their "money to buy cooked meat"; they got it unearned out of the goodness of the emperor's heart.

What we have earned in life is the wages of sin — death. All that we have in the Christian life is *charisma*, God's free gift. Every grace with which life is adorned, the grace which covers every sin, every natural endowment we possess, every gift which we lay at

the service of the Church, any office we may hold, God gave it, God did it is the gift of God.

"And every virtue we possess,
And every victory won,
And every thought of holiness
Are His alone."

What does it mean to stir up the particular gift of God which comes with consecration to the office of bishop of the Church of God?

First of all, it gives power. Now there is much power inherent in the office of a bishop. His title alone commands obeisance from many. People like to curry favor and are prone to flattery. Possibly that is why a certain vestment house warns that bishops ordering mitres should add an extra head size. The nickel's worth of opinion the bishop throws into a discussion is inflated to 50 cents. His every utterance takes on the tone of "Thus saith the Lord." It is good for a bishop to have a young son who can complain, "Do you have to throw your weight around in the home?" It is well for a bishop to remember that "Milord, the Bishop" can be expressed, "My Lord — the Bishop!"

The power which the gift of God gives and which must be stirred up to strengthen the bishop to be guardian of the life and unity of the Church. To him falls the duty to ordain and to confirm. He is the supreme minister of the Church's sacraments. Through him and from him flows the lifeblood of the diocese. He is the link between the local and the universal Church.

This function corresponds precisely to the New Testament insistence upon

*From the sermon preached at the consecration of Bishop Honaman, Suffragan of Harrisburg, February 24th.



(Consecration of Bishop Stokes, Coadjutor of Massachusetts, in December, 1954.)

THE LAYING ON OF HANDS — The chance for a man humbly to become a servant of God.

the Apostle as the eye-witness of the Lord's ministry and Resurrection. Certainly where the bishop is, there is the Church. This is an awesome power, this power to preserve the Church or to destroy her.

The bishop must ever then be humbly aware that this power comes from God and not from himself. This awareness must make him content to be a servant of God.

Therefore, with this gift of power must come contentment. A bishop must be content to be God's man, the Church's servant. Too many tyrants, dictators, and prideful little men are in places of great power in the world.

If a bishop is to use his power not to destruction, but to salvation; not to hurt, but to help, then he must be certain that he is exercising *God's* power and not giving way to his own emotional reflexes.

"Lord, I would clasp Thy hand in mine,
Nor ever murmur nor repine;
Content, whatever lot I see,
Since 'tis my God that leadeth me."

Secondly, the free gift of God fills us not only with the spirit of power, but of love.

The bishop has the duty to be the guardian of the unity of the faith of the Church because he is the center of unity of the faithful in his diocese. He is the link which unites the local church with the whole Body.

St. Cyprian speaks of the episcopate as the *sacramentum unitatis*, the sacra-

ment of unity. The term in this sense carries us back into the middle of the third century, some 75 years before the Council of Nicea, and is older than the idea of the Eucharist as the sacrament of unity, which is said to date from St. Augustine.

The Ordinal says that he is to maintain and set forward quietness, love, and peace among all men; to show himself gentle, and be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help.

This can only be done if the bishop is filled with the spirit of God's love. We love Him, because He first loved us.

The Church entrusts to the bishop the duty to foster the life of grace in the Church. He is the principal min-

The attitude of love is that of trying to understand, and of trusting where we cannot understand.

Mrs. E. A. Heffner

ister of the sacraments and the mediator of the use of the Book of Common Prayer. His hands are raised in blessing and forgiveness and in confirmation: gateways to love and redemption.

It is no compliment to a bishop to tell him that he would be a great success in the business field, that he is a high-powered executive, a great organizer, a tremendous salesman. If any of that were true, it would be a sad

commentary on the quality of executives, organizers, and salesmen in the diocese.

But what a tribute when a diocese says that its bishop is a man of God, a loving shepherd, a fool for Christ's sake.

To receive such a tribute a bishop must stir up the spirit of love. He must be in love with the Lord. He is responsible to the Lord for his people. If he is to be the shepherd and a father in God, he must walk with God His Father in prayer and in humbleness. Until he stirs up his love for God through Christ, he cannot love his people. If the bishop is to be content because his power is of God, he must be consecrated to a life of love as the servant of the God of love.

Finally, St. Paul reminds us that the free gift of God fills us not only with the spirit of power and of love, but also of a sound mind. I do not know why St. Paul lists this quality last. Possibly because he knew that once a person is consecrated bishop he seldom finds time to read and has to fight for a few moments to meditate — yet he is called upon in season and out of season to speak, address, admonish, and to pronounce *ex cathedra* on any given subject. Bishops may receive wisdom from on high, but knowledge and information come in a more pedantic way.

The Church entrusts to the bishop the duty of maintaining the oneness of the work of the Church. This again is provided in the questions in the Ordinal put to him at his consecration. His duty is to guard and to expound the true faith and to banish strange and erroneous doctrines. The bishop is the defender of the faith as well as a father in God.

This function is not confined to his own diocese. It is to be performed in union with other bishops. It is to be fulfilled in the world.

To discharge this function, every bishop must stir up the gift of God which can fill him with knowledge. If he is to be content because his power is of God and consecrated to a life of love, he must also be constant in studying God's Word and learning of God's will.

Ever-increasingly must a bishop become God's man — a bishop in the living line of living men, uniting by the grace of God the living Church to the Church of our Lord and His Apostles: a guardian of the unity of her life, her faith.

Gratitude for Greatness

THE BACKGROUND OF THE NEW TESTAMENT AND ITS ESCHATOLOGY. Edited by **W. D. Davies** and **D. Daube**. New York: Cambridge University Press. Pp. 572. \$13.50.

The achievement of true greatness in the field of scholarship is marked when a man's pupils present him with a volume of essays in token of their gratitude. Even greater distinction is marked by the presentation of such a volume by leading scholars of the world. Such a rare honor has been deservedly accorded to Dr. C. H. Dodd on the occasion of his 70th birthday. For, in *The Background of the New Testament and Its Eschatology*, New Testament experts of many nations, confessions, and languages unite, under the editorship of W. D. Davies and D. Daube, in paying their tribute to this British master. (Most of the essays in this symposium are in English, but a few are in French and German.)

We associate the name of Dodd with two decisive advances in New Testament studies, signalized by the formulae "apostolic kerygma" and "realized eschatology." There is hardly a volume in this field which does not revolve around these kindred themes. "Kerygma" is the Church's basic proclamation of the Christ event as the decisive act of God for our salvation; "realized eschatology" is the framework of the kerygma, according to which that redemptive act has realized the hopes of Israel for the End of History.

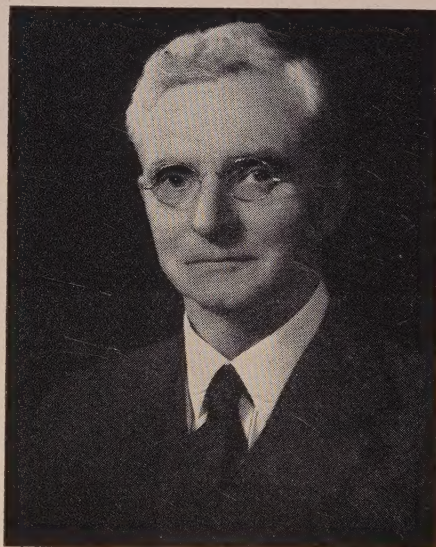
It was Albert Schweitzer (with Johannes Weiss) who first perceived the centrality of eschatology in the gospels. But in his hands that discovery rendered the New Testament irrelevant to our day and age. Jesus was a deluded fanatic who immolated himself in desperation because the End He expected failed to come. It was left to Dodd to take up Schweitzer's discovery, reformulate it, and provide the positive vindication of Christian orthodoxy, as well Evangelical as Catholic.

That is not, however, to say that Dodd has pronounced the final word on either of his two major insights. These essays make that abundantly clear. First, as an American scholar, Prof. H. J. Cadbury, demonstrates, Dodd's formulation of the kerygma is neither final nor complete. There should be added to it at least one more member, namely, the Apostles themselves as witnesses of the saving event (this is important, for it makes the Apostolic ministry part of the Gospel).

It is not surprising that Dr. Cadbury,

like many American scholars (for the liberal approach has survived somewhat longer over here) is rather tepid about the kerygma, on the ground that it implies a "faith once delivered to the saints." If we mean that there was no one universally accepted formulation of the kerygma, that is true. But the various formulations all express the same central fact, that Jesus Christ is the redemptive act of God; and it is the proclamation of the central Event which gives the New Testament a unity behind the variety. There is still too much emphasis in America on the variety. To Dodd we owe the recovery of the unity.

As regards the second insight, that of realized eschatology, it is remarkable how



DR. DODD

RNS

many of these essays converge in requiring a revision of Dodd's formula at one crucial point. The word "realized" overstates the case: the final salvation has begun since Pentecost, but only begun. The Church still awaits the Return of Christ. Dodd's formula (as indeed he himself has recognized in some of his latest writings) does less than justice to the "not yet." Dr. Eduard Schweizer of Zurich proposes "anticipated eschatology," thus emphasizing that the blessings of salvation as we know them in the Church are but a foretaste (cf. St. Paul's doctrine of the Spirit) of what shall be. The reviewer would prefer, however, to speak of "inaugurated eschatology," a formula which does more justice to the decisive character of the Christ event, yet leaves open its ultimate consummation.

The reviewer, who sat at the feet of this great scholar at Cambridge, England from 1936 to 1938, would wish to identify himself with a footnote (by Dr. Eduard Schweizer) on p. 503 of this volume:

"True gratitude to a scholar will always consist in gratefully accepting all one can but at the same time recognizing what one is obliged to put in a different way."

REGINALD H. FULLER

ENGLISH THOUGHT, 1860-1900: THE THEOLOGICAL ASPECT. By **L. E. Elliott**. Binns. Seabury Press. Pp. 137. \$7.

The period covered by *English Thought 1860-1900: The Theological Aspect* is the era of the Origin of Species, Liberalism, and the Higher Criticism. The list of the names of the great associated with these battles reads like a hall of fame: Darwin, Hort, Lightfoot, Wilberforce, Mauricius Gore, Scott Holland.

This book ought to be in every priest's library; seven dollars is not really too much for it. It is essential to have at hand such a compact reference book for the history of our own theology, the results of the strife and synthesis of these years. There were giants in the earth in those days: *Lux Mundi* and Gore served to interpret the Catholic Faith in terms acceptable to thinkers. Perhaps the most interesting chapters are those on the impact of philosophy and the new sciences of archeology upon history and religion.

There is a good index and a full bibliography, both of which add to the value of this important book.

ROBERT F. SWEETSER

RED LETTER DAYS. A Series of Meditations on the Holy Days of the Christian Year. By **Harry N. Hancock**. Longmans. Pp. vii, 156. \$2.25.

"Red Letter Days" is a name commonly given to the more important Holy Days—such as feasts of the Apostles—to distinguish them from festivals of lesser importance, sometimes called "Black Letter Days" (of which there are none in the American Prayer Book).

In *Red Letter Days*, the Very Rev. Harry N. Hancock, dean of the Cathedral Church of St. Mark, Minneapolis, Minn., provides a brief meditation for the important Holy Days of the Christian Year. There are 30 of such meditations in all, and they can be heartily recommended both for their content and for their attractive presentation.

The Red Letter Days are sadly neglected in the Episcopal Church so far at least as attendance at public worship is concerned. Dean Hancock's book will in some measure bring them back into favor—provided it is used. It is a book to keep with one's other devotional literature, near one's Bible and Prayer Book, and with a conspicuous Church calendar at hand.

FRANCIS C. LIGHTBOURN

The Living Church

ment, viz. the intermingling of various streams of Church Orders.

Lambeth Chapel is the most venerable, and spiritually significant of the whole group of buildings known as Lambeth Palace. It was begun in the latter part of the 12th century and, though destroyed many times, the original Crypt was actually in use at the last Lambeth conference as a writing room for the bishops. Two towers rather dwarf the chapel but add historic interest — Lollards Tower and the Cranmer Tower, in one room of which he was supposed to have done a good deal of work on the Prayer Book.

In 1378 John Wycliffe, who translated the whole Bible into English and fearlessly demanded ecclesiastical reforms, was imprisoned here for heresy but released as a result of popular clamor. In Elizabeth's troubled times Matthew Parker was Archbishop and exercised great steadying influence. He was followed by William Laud who did much to restore the chapel but was himself imprisoned therein.

Coming down to modern days, Archbishop Davidson repaired the chapel and restored it to its original beauty. In the late war it was very nearly demolished but under the present Archbishop it is restored and in use.

Perhaps the most important activity of this chapel is its use for the consecration of bishops, especially those for overseas. Through the centuries bishops have been consecrated here for India, Africa, Jerusalem, Japan, Australia, New Zealand, and the United States. With the exception of Bishop Seabury, our first three bishops were consecrated here.

(Rt. Rev.) G. ASHTON OLDHAM

Retired Bishop of Albanv

Lambeth Palace, S.E. 1, England

Mission Completed

My wife and I are leaving Maciene — and the diocese of Lebombo — at the end of July for new work in Swaziland, one of the British Protectorates in South Africa. After 18 years here it is proving a hard decision!

Before going, I felt I must send you and your readers sincere thanks for the support you have given during the past years, especially with the Maciene Boarding School for Boys. For three whole years THE LIVING CHURCH RELIEF FUND provided the total income of the school, which with donations sent here direct from the States, inspired by THE LIVING CHURCH, has topped \$3,500. Since the original appeal was for \$700, let the world judge the greatness of American Episcopal generosity.

You will be satisfied and happy to learn that the school is now on its feet financially, with regular and firm support organized through our main supporting Society, the S.P.G. of the Church of England.

We salute you. Without what you did for us in our time of greatest need, the school would certainly still be closed, probably never to reopen — whereas it is today more flourishing than at any time in its long history. Once again THE LIVING CHURCH proves itself a true handmaid of the Church.

(Ven.) FRANCIS BOATWRIGHT

Dean of Maciene Cathedral

Archdeacon of Lebombo

Portuguese East Africa

"WHAT will happiness buy you — money?" This cynical reversal of an old saying has been going the rounds lately.

STILL, there is hope for the human race. Moving day came to my mother recently, after 20 years of accumulating furniture, books, records, and other possessions in the same house. My two children, aged 14 and 12, spent the day helping her to move. There were movers, and volunteer adult helpers, of course, but the children fetched, hauled, and toted, and ran errands and found things all day in an amazing display of juvenile industry and perseverance.

CAME the end of the day, and time to settle up accounts — and both children, without a moment's hesitation, refused a penny of payment for their day's work. This was totally unexpected by the adult contingent. We have always found the children well-disposed toward a dollar; a little too fond of money for our comfort, in fact. But not this time. They could not be persuaded to accept any payment at all.

WHAT WILL money buy you — happiness? What will happiness buy you — money? The children, with a surer instinct than their elders, realized that this was an occasion when there was a choice to make between the two. They hadn't worked so hard all day for money. If a price had been agreed on in advance, they probably would have worked that hard all day for money — or, at least, almost that hard. But a dignity had been achieved, a job had been done, a reward of happiness and bone-tired muscle had been gathered. Some of this lustre would have had to be sold if a price had entered into the picture.

IN SPORTS, we distinguish between amateurism and professionalism. To be a pro is not merely a good way to make a living, it is one way in which to throw yourself wholeheartedly into the game and do your utmost to the well-deserved cheers of the multitude. Still, the amateur does not play the game for money and his achievements have a different quality, an undeniable lustre, because he doesn't.

DID Christ come to earth to restore our amateur standing with God? Perhaps that is one way of putting it. The whole problem of the rewards and benefits of religion becomes harder to explain the deeper you go into it. An amateur is, as the word implies, a person who does something for love. If

we do what we do for the love of God, it is hard for us to explain to others that by doing the same they can win peace of mind, or find personal power, or attain success in their jobs, or survive beyond the grave, or defeat Communism. Some of these things may happen, and others of them will happen, to those who love God. But that isn't the point.

THE POINT is that those who love God are rewarded by their love for God. Not by God's love of them — God loves everybody. Only those who love Him in return can be happy in His love for them. Those who would prefer to get along without Him find His demands possessive, His providence an interference with their plans, His universe an uncertain place where everything seems to go at cross-purposes with their desires.

THE ECONOMISTS of a bygone day used to call money a "sterile commodity" because, unlike a hammer or a saw, or a bushel of grain, it did not seem to have the power to generate further value. Under modern economics, of course, money is anything but "sterile" in this sense. Yet today it is a sterilizing agent in relationships between people. It sets a limit to an obligation, and once the money has changed hands the transaction is complete.

IT IS not money itself, of course, that does the sterilizing. A paper dollar or a check is about as spiritual a thing as can exist in this material world. Its value is almost all in what the human mind and soul attach to it. Loving families and friends have many internal financial transactions, and the Church itself lives by them. Even amateur athletes, I am told, sometimes get their expenses paid, and a modern science of casuistry is developing to settle the question, "When is an amateur not an amateur?" The answer (morally speaking) is: "When he does it for money."

IF THE MONEY is the purpose of the relationship, instead of a means to a more important end, it may kill the real values; but if it is a means, rather than an end, it performs a useful, even a necessary, role.

AT THIS POINT, it represents justice, and justice as well as charity has a place in relations between friend and friend. Yet charity is better than justice; and to offer justice and receive charity sums up both the Law and the Prophets.

PETER DAY.

EDITORIALS

What Is a Communicant?

We have previously commented on some aspects of Colorado's revised constitution and canons [L. C., June 10th]. A further item of Churchwide interest is the diocese's definition of a communicant in its Canon 24.

The canons of the general Church use the terms "communicant" and "communicant in good standing," but do not define them. Many efforts at a definition have been made over the years, and one is pending for consideration by the next General Convention as the result of a report by the Committee on Canons of the House of Deputies. That proposal, which sought to define a "member" as well as a "communicant," focused attention particularly on the obligation to attend Church each Sunday as prescribed in Canon 19 of the General Canons, "Of the Due Celebration of Sundays."

The Colorado canon (published in full in an adjoining column) leaves aside the question of regular Church attendance and concentrates on the actual reception of the Holy Communion. Different frequencies have been set at various times and places. There is much to be said for Colorado's rule of three times per year, of which one shall be within the Easter Octave and one shall be at the parish church. The latter requirement would, if inflexibly applied, deprive an occasional individual of communicant status unfairly — for example, a serviceman overseas or some other person prevented by circumstances from returning home for more than a year. However, the administration of any law requires common sense and discretion.

If applied conscientiously and discreetly, this provision would be of considerable value in overcoming the bad custom of keeping communicants who have moved away on the parish list. After a year, such persons really ought to locate elsewhere and the ending of their communicant status at their former parish would bring the matter to a head.

The Colorado canon follows the line of much current thinking in requiring that the communicant "shall have made contributions through the regular agencies for the annual support" of his parish. The form in which this demand for some material sign of Church interest is cast may be peculiar to our present civilization. Yet it would seem only reasonable that such an obligation normally be attached to the privileges of communicant status.

Obviously the canon was not adopted with the poor and the aged in the forefront of the delegates' think-

ing. But then, neither are secular laws and procedures. The Church does not normally conceive of its members in terms of the deprived and the helpless. Is it sentimentality to wish that it did so? Should not the canon law reflect the law of prayer and take cognizance of all sorts and conditions of men in its definition of communicant status?

Colorado's canon puts into legal form a new development in the Church's outlook that seems to have been taking place without too much conscious thought. This is the practice of reserving to the bishop the right to receive as communicants those who have come into the Episcopal Church from other episcopal Churches. In the Church's general canons there is nothing to require the presentation of such persons to the bishop. When they come into the parish the rector may, if he chooses, simply enroll them as confirmed persons and communicants.

But confirmation has become the psychological moment at which the conversion of an adult member of a non-episcopal Church is recognized. So standard a feature of present-day Church life has this point of view become that confirmation is widely looked upon as the equivalent to Protestant ceremonies of "joining the Church." Something similar is desired for former Roman Catholics, who seem to be turning up in ever-growing numbers. Hence, ceremonies of "reception" are developed, and as the new members are presented, the rector murmurs to the bishop, "confirm" . . . "receive" . . . "confirm" . . . "receive."

Though the practice is new, it is not without logic. Admission to communicant status in the Episcopal Church is thereby made definitely a matter for the bishop to decide, just as removal from communicant status is a matter for the bishop to decide. Recent scholarly studies have shown that Confirmation is properly regarded as the completion of the Christian initiation begun in Baptism; and, in a divided Christendom, the ceremony of reception provides a direct relationship between the bishop and the convert. It is of interest to note, however, that in the Roman Church the trend is the other way — toward the custom (long followed by the Orthodox) of permitting the parish priest to confirm with oil blessed by the bishop.

The second section of the Colorado canon is an important and valuable one — the provision that any removal of a name from the list of communicants shall be subject to review by the bishop. It might be strengthened by a provision that the lapsed communicant shall also be notified by letter to his last known address.

What privileges are involved in communicant status? The answer to this question would vary from diocese to diocese and even from parish to parish. In some places only communicants may vote in the parish meeting. In others, wardens and vestrymen and holders of other Church offices must be communicants in good standing. In order to serve as a Deputy to

General Convention, a man must be a "communicant of this Church, having domicile in the diocese."

The privilege of receiving Holy Communion is not necessarily restricted to communicants in good standing. As the Colorado law reads, it is the other way around. The person who receives Communion with a certain frequency and does the other things specified becomes a communicant. Presumably a person who had lapsed and desired to return to Communion, or who did not fulfill the other conditions of the canon, could still — as a confirmed person — receive Communion when he desired to do so. A lapsed communicant is not an excommunicated person.

The rubrics at the end of the Communion service provide two grounds for a relatively mild form of "excommunication." An "open and notorious evil liver," whose scandalous behavior is making a mockery of his Christian profession, may be refused Communion. So may the parties to a quarrel within the Church, when the minister perceives "malice and hatred" reigning between them. In both cases, the minister who refuses Communion to the parties must report the action at once to the bishop and abide by his decision.

Canon 16 of the general Church also provides that when the minister thinks that a marriage has violated the laws of Church or State, he must refuse the Sacraments to the parties until the bishop has had a chance to rule on the case.

These three cases are, at present, the only ones in which the Church specifically provides that the sacraments may be refused to a lay person. And even here, it makes an exception for "a penitent person in imminent danger of death."

Communicant status is accordingly, the status of a Church member in the temporal aspects of Church

life rather than the spiritual. Since many dioceses' canons and many states' vestry laws are based on Church membership rather than communicant status, the national Church needs a definition of "member in good standing" rather more than it needs a definition of "communicant."

It was this fact which led the Committee on Canons of the House of Deputies to propose that the definition of "member in good standing" be tied to the canon on the due celebration of Sundays. At present, all are agreed on one objective qualification for Church membership — Baptism. But, beyond this, membership and good standing are simply based on the subjective opinions of the parish priest and the individual concerned.

The issue is, as we have noted, not a matter of eligibility for the spiritual benefits of Church life, but of the right to participate in the governmental activities of the Church. Yet, here and there, the two become mixed, as in the canons on Holy Matrimony, where only "an active member in good standing" may apply to the bishop for a review of his marital status. Here, the vague term "member in good standing" is filled out by the vague adjective "active" which may have connotations of Woman's Auxiliary, Men's Club, etc. It is a good example of the tendency of the canons to add one cloudy term to another, arriving at a high degree of opacity.

Is John Doe or Richard Roe eligible for election to Church office? Is he entitled to vote in the parish meeting? These are the main questions that would be answered by clear and simple definitions of "Church member," "communicant," etc. Sometimes the Church tries to absorb members by osmosis, as it were, involving non-members or semi-members in activities which — it is hoped — will lead them at last into the life of worship and sacrament. Occasionally, the unchurched husband of a prominent Churchwoman is elected to parish office as a sort of proxy for the woman herself. (Colorado unfortunately lends itself to this sort of abuse by depriving itself of the services of women in its lay offices.) Sometimes a non-member with a large share of this world's goods is invited to send some of them in the Church's direction by being made a warden or treasurer.

Most of us regard such uses of Church elective office as abuses. If the temporal power of the Church is to be dedicated to its spiritual purposes, it is not enough merely to strengthen that temporal power. Its exercise must be guided by people who mean business about their Church membership.

Hence, the qualifications of lay Church leadership are of great and continuing importance. We hope that the several dioceses will continue to study the report of the General Convention committee and help to provide the answers to the questions it raises. We also hope that readers will tell us of their own thinking and the thinking of their diocese on the question of "good standing" in the Church.

COLORADO CANON #24 — Of Communicants.

Section 1. All baptized members of the Church who have been confirmed by a bishop of the Church or received into communion with the Church by a bishop of the Church, and who, unless for good cause prevented, shall have made their communion at least three times during the year next preceding, one of which shall have been within the Easter Octave and one of which shall have been in the parish or mission in which they are canonically listed, and who shall have made contributions through the regular agencies for the annual support of said parish or mission, are communicants in good standing with full rights and privileges thereof.

Section 2. Except in cases governed by the General Rubrics of the Book of Common Prayer, no listed communicant shall be deprived of his rights as a communicant unless and until his name has been duly reported to the bishop as lapsed and the bishop has confirmed the action of the priest in charge in removing the name of the lapsed from the list of communicants of the Church within the parish or mission.

Work Begun on New St. Luke's Hospital

The sky over Manila was slightly overcast but a gentle breeze was blowing and the temperature was in the low 70's, making for an almost perfect day. Promptly at 5:30 the trumpets sounded the opening bars of "God of Our Fathers" and the procession began. Student nurses in blue and white, graduate nurses in white, and the choirs of the Churches in Manila, followed by the Manila clergy, made an impressive picture.

Bishop Binsted moved forward, lifted his shovel, and dug it firmly into the ground, thus marking the start of work on the new buildings of St. Luke's Hospital in Manila which, when completed, will be one of the most modern medical facilities in the Far East. After the bishop turned the first shovel of dirt, the chairman of the building committee, the president of the woman's board, the medical director, the acting-administrator, the chief of the nursing service, and the principal of the school of nursing, all had a chance to break the ground for the new hospital.

The \$2,000,000 project, which is expected to be completed by January, 1957, will include a 180-bed hospital, school of nursing, and a nurses home, accommodating 178. The architect for the new buildings is Gines F. Rivera of Manila. The hospital consultants are Messrs. Neergaard, Agnew, Craig, and Westermann of New York City.

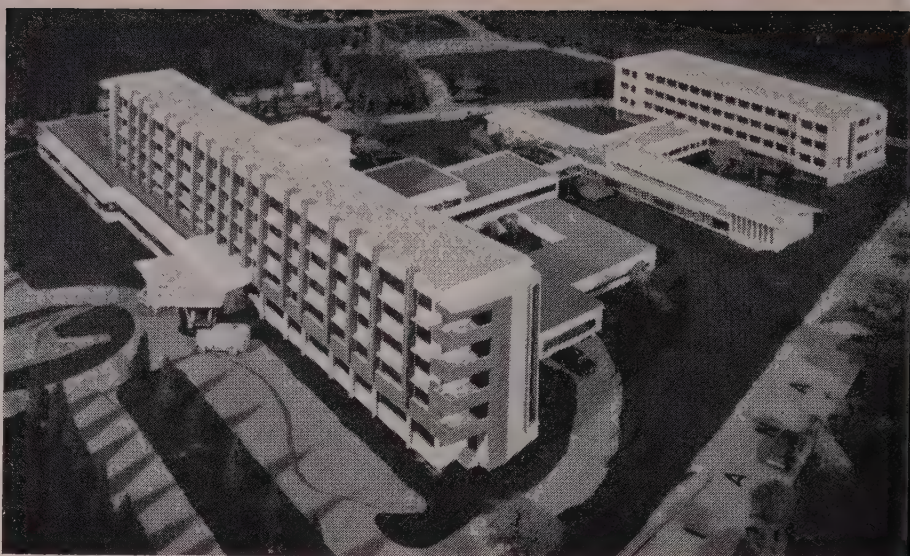
The deep therapy department has been planned to provide for the installation of cobalt therapy equipment. Comfort of patients, nominal strain on the nursing staff, and efficient medical care have been the guiding criteria in the distribution and arrangement of the various departments.

The school of nursing will include an auditorium accommodating 120 persons with complete demonstration facilities and two large lecture halls, each seating 80 students. A rotating demonstration room is another unique facility of the school. The nurses' home will avoid the element of luxury but will provide plenty of modern laundry equipment and adequate parlors for visitors and social affairs.

The new project has been largely financed by the Church, which has contributed \$600,000 toward it. In addition, the Woman's Auxiliary of the Church has given \$200,000 and an anonymous donor another \$500,000.

Elect Newfoundland Bishop

Canon J. A. Meaden, Principal, since 1947, of Queen's College, St. John's, Newfoundland, has been elected Bishop of Newfoundland, according to the London *Church Times*. He will succeed the Rt. Rev. Philip Abraham who died in December. The Bishop-elect was ordained in 1917.



Model of the future St. Luke's Hospital

Chat Feypod

Valley Forge Meeting

Intercommunion With CSI Opposed at Priests' Convention

An important item of business conducted at the second annual priests' convention held at Valley Forge Military Academy, Wayne, Pa., was the approval of a statement to the effect that there can be "no full intercommunion between the Church of South India and the Anglican Communion until the CSI reaches its goal of a full and true reconciliation of the Catholic and Protestant streams in Christianity." The convention, which was open to all clergy of the Church, is sponsored by the Committee of Priests' Institutes of the American Church Union.

The executive board of the ACU had previously adopted the statement which said: "we do not believe the Episcopal Church is called on to take any formal action about the Church of South India, though our interest in it, as in any other part of Christendom which faces the great problems of evangelism in the modern world, should be friendly and charitable. Any help it seems proper for us to give to the work of the CSI may properly come under the head of Inter-Church Aid and World Relief, raising no question of ecclesiastical relations."

The group went on to say "we join in the call of the Archbishop of Canterbury to informed prayer for the Christians of South India, and in his hope that the Church of South India will so grow and develop that the question of full intercommunion with it may properly arise."

The ACU listed four ways in which the Church of South India falls short of the historic tradition of Christianity as the Episcopal Church has received it. The ways are:

- ✓ It accepts the Bible as ultimate standard, but with no reference to the Church as "witness and keeper of Holy Writ" which "hath authority in controversies of faith." (Article XX.)

- ✓ It accepts the Apostles' and Nicene Creeds, and belief in the Trinity and Incarnation, but with reservations which impair their acceptance in the traditional sense.

- ✓ It administers the Sacraments of Baptism and the Holy Communion, but with ambiguities as to their meaning and the requirements for their valid administration.

- ✓ Its normal ministry is one of bishops, presbyters, and deacons in succession from the Church of England, but it accepts ministry without episcopal ordination on the same footing as "presbyters," and will do so at least until 1977. Moreover the spiritual authority of the episcopate is impaired by provisions which allow (although with great difficulty) for possible overriding of the bishops in the synod, even on questions of Faith and Order.

Other business taken up at the four-day convention included a series of courtship and sessions under two main themes. The first, in accordance with the request of the World Council of Churches, was a series of studies under the outline "Toward Continuing Ecumenical Discussion" and the second included practical work in planning and preparing leaders for parachurchal teaching missions.

The convention sermon was preached by the Rev. James Richards, rector of St. Paul's Church, Washington, D. C. The Very Rev. Osborne R. Littleford, dean of St. Luke's Cathedral, Orlando, Fla., was the convention chairman and the Rev. Hobart J. Gary, chairman of the American Church Union committee on priests' institutes, had charge of the convention arrangements.

Diocesan Conventions

Massachusetts

May 1st and 2d, Chestertown, Md.

At the 1956 convention of the diocese of Massachusetts, another attempt was made to prepare for the legislature of the state of Maryland, an act to bring the state law more in accord with the canons of the Church so that the Church could function freely under its own laws rather than under the old vestry act. This situation is unique in this country and now exists only on the Eastern shore of Maryland, the diocese of Maryland having had an act passed in 1951 to revise the old act in accord with the canons.

Origin of this unique situation lay in the purpose of the British government in 1692 to establish the Church of England in Maryland. The Colony was divided into parishes, a vestry was ordered for each parish with the duty of building a church and finding and supporting a minister, and having the right to tax every inhabitant 40 pounds of tobacco a year for the purpose.

Governor Nicholson in 1694, proceeded royally and generously out of his own revenues to implement the act and get churches built. After the Revolution of 1776, a new act was naturally required and was adopted by the Free State of Maryland with but a few necessary changes.

In spite of various revisions, the effect of this law has been virtually to ignore the rights and powers of the bishop (there were no bishops in America when the acts were passed) to put all property and authority in the hands of the vestries. The rector, by a special amendment, was allowed to be a member of the vestry but did not always have a vote. Other religious bodies in Maryland operate under separate chapters of the religious corporations act as in other states.

The effect of the newly proposed legislation will be to set up a form of contract between rectory and vestry, which must be executed before the bishop institutes, and to classify "membership in the parish" into two categories; the first, communicants according to canon law; the second, voters according to the traditional custom and provisions of the original act. Two books are to be kept: the canonical register by the rector, and the voting roll by the registrar, on which any Christian may be enrolled upon application and financial support of the Church. Confirmation and communicant status would continue to be unnecessary as qualifications for voting and holding office.

The strong conservatism of the Eastern Shore has delayed and deflected such action of revision for years past, but the strong committee appointed by the bishop in 1955 was able to iron out differences and come to an acceptable compromise.

William R. Horney, Circuit Judge of

Queen Anne's County, was chairman and the Rev. William Wyllie, Jr., of Shrewsbury Parish and registrar of the diocese was secretary to the committee. It is felt that the legislature will pass the act, which the convention accepted unanimously.

Judge Horney, who was to have been speaker at the convention dinner, had been stricken by a heart attack the previous week, but had written a message to the convention "from my tent" (oxygen tent) and was sent a telegram of appreciation for his painstaking work toward revision of the vestry act.

ELECTIONS. Standing Committee: Clerical, J. Randolph Field, Allen Whatley, Conrad H. Goodwin, Jr.; lay, Hon. W. Laird Henry, John W. T. Webb.

Executive Council: clerical, William Wyllie, Jr., Conrad H. Goodwin, Jr.; lay, W. Ryder Jones, Charlton Gunter, Mrs. Dorothy Waller.

Maine

May 16th, Camden, Me.

At the recent convention of the diocese of Maine, held at St. Thomas' Church, Camden, the clergy voted to enter a Blue-Cross-Blue-Shield plan starting June 15th.

At the annual diocesan dinner mention was made of the 15th anniversary three days before (May 13th) of Bishop Loring's consecration, and a resolution noting the anniversary was passed unanimously by the convention. On the day of the anniversary, which fell on a Sunday, as well as through the Octave, special prayers for the bishop, for the diocese, and for its congregations were offered in all parishes and missions.

The 1957 budget includes a provision for the diocesan magazine, *The Northeast*, to be sent to all families in the diocese with the specific intention that the missionary obligation of the people and the diocese be filled.

GUEST SPEAKER: Dr. John D. Wild, professor of Philosophy at Harvard University.

NEW MISSION: St. David's, Kennebunk, Me.

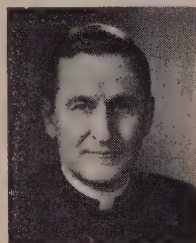
ELECTIONS. Standing Committee: Clerical, H. S. Craig, T. G. Akeley, C. O. Brown; lay, F. C. Scribner, R. B. Ray, Ralph Kennison.

Executive Council: clerical, H. S. Craig, C. O. Brown; lay, D. D. Lancaster, Donald Dunn.

Newark

May 8th, Newark, N. J.

The diocese of Newark passed a resolution urging the serious consideration of a long-range program of widely expanded non-military aid to underdeveloped countries, to be rendered in a spirit of charity and humility and with the expectation of a minimum of political considerations in return. The resolution was passed at the annual diocesan convention held in Trinity Cathedral, Newark.



Fabian Bachrach
BISHOP LORING

Delegates to the convention also pledged themselves to strive for the elimination of discrimination and segregation "within our own diocese, parishes and communities." The adopted resolution labelled such discrimination "contrary to the mind of Christ and the will of God as plainly recorded in the Holy Scriptures."

The resolution was approved after Bishop Washburn told the delegates that "brave words are not enough — there also must be brave action" to end racial segregation.

The delegates recommended the calling of a conference on the aged, under the auspices of the Department of Christian Social Relations, to express the concern of the Church for the aged and to provide guidance and information for the clergy and laity in this important area.

BUDGET: \$351,706, missionary; \$103,775, administrative.

ELECTIONS. Standing Committee: clerical, C. R. Stires; lay, W. T. Kirk.

Executive Council: clerical, J. A. Mitchell; lay, S. P. Coxhead.

Nebraska

May 3d and 4th, Scottsbluff, Neb.

"The Bishop's Dollar" was unanimously adopted as a plan for new work by delegates attending the annual council of the diocese of Nebraska. Under this proposal the bishop will issue a call once a year to all members of the Church in the diocese to contribute one dollar to the Bishop's Dollar Fund. Communicants will be asked to send their contributions directly to the bishop at headquarters. The fund will then be administered by the treasurer of the bishop and trustees under the direction of the bishop. Bishop Brinker announced that the funds raised this fall will be applied to the costs of the National Council survey. The first call for the Bishop's Dollar will be issued in October.

The largest attendance in history was reported at both the diocesan council and Women's Auxiliary, which met concurrently. In further action the delegates voted to amend the constitution so that deputies and alternates to General Convention may be elected in 1957 instead of 1958.

GUEST SPEAKER: Bishop Lewis of Salina.

BUDGET: \$119,616, largest in diocesan history.

NEW PARISH: Holy Apostles, Mitchell.

NEW MISSION: St. Christopher's, Cozad.

ELECTIONS. Standing Committee: clerical, C. E. Whitney, E. J. Secker, F. B. Muller, E. B. Asboe; lay, T. M. Davies, A. D. Mapes, G. E. Collins, S. F. Mutz.

Executive Council: clerical, M. D. McCallum, W. H. Steinberg, G. H. Peek, D. F. Haviland, W. A. Cross, M. L. Kors, J. L. Hansen; lay, R. L. Haines, H. G. Perrin, Varro Rhodes, H. C. Coy, R. M. Sutton, J. R. Cooper, Wellington Smith.

Colorado

May 15th and 16th, Denver, Colo.

Business carried on at the Colorado convention, other than the ratification of a new constitution and digest of canons



[L. C., June 10], included the admission of three new missions to the diocese. Christ Chapel, formerly St. John's mission, was admitted to parish standing.

ELECTIONS. Standing Committee: clerical, C. R. Ericson, M. V. Minister, A. B. Patterson, Jr., G. S. Barnes; lay, Clarence Endsley, A. A. Fisher, David Kauffman, Chapman Young, Jr.

Board of Trustees: clerical, D. R. Behm, R. D. Bruce, E. A. Groves, Jr., C. N. Middleton, J. L. Patton, E. B. Thayer; lay, Karl Arndt, Royden Brown, J. F. Ellis, P. E. Greiner, William Hutchinson, Ivan Philpott.

Schools Must Teach Children Atheism, Soviet Radio Says, Renewing Attack on Religion

The U.S. Information Agency has reported that the Soviet radio has renewed its attack on religion after several months of comparative silence on the subject.

Radio Minsk, in a Byelorussian broadcast on May 30th, declared flatly that the number one task of schools in a Communist country is to teach children to become atheists and "irreconcilably hostile" to all forms of religion.

The Agency said that the unidentified speaker on the Communist home radio described religion as "a special type of intoxicating spiritual liquor." He added that "the most important tasks of the schools in the Communist upbringing of youth are: atheistic education, the forming in the minds of pupils of the materialistic world outlook, and irreconcilability toward any manifestation of bourgeois ideology, including such a harmful remnant of the past as religion. . . The only attitude of Soviet schools toward religion is one of irreconcilable hostility."

Radio Minsk continued:

"Many people think that the task of atheistic education is to assist certain pupils in freeing themselves from religious superstitions. This is not quite correct.

"The task of the school is not only to assist such individuals, but to make all pupils immune to any religious views which they might encounter in their environment."

The Information Agency said that Radio Minsk concluded the broadcast by asserting "activities of the Church must be exposed in a merciless way."

Consultative Body Plans 1958 Lambeth Conference

The Consultative Body of the Lambeth Conference will meet at Lambeth Palace, London, England, from July 16th to 18th, in preparation for the Lambeth Conference of 1958, according to the London *Church Times* of June 1st.

Among those attending from overseas will be Bishop Gray of Connecticut, who will represent the Presiding Bishop.

The Lambeth Conference, composed of all bishops of the Anglican Communion throughout the world, meets theoretically every 10 years. It met last in 1948.

Divinity and Other Degrees Given by Seminaries, Colleges

Numerous Churchmen and civic leaders have been the recipients of honorary doctorate degrees from theological seminaries, divinity schools, and universities around the country, during June commencement exercises.

At the General Theological Seminary, New York City, the honorary degree of doctor of sacred theology was awarded by the Seminary's Board of Trustees to the Rev. Henry H. Chapman, senior missionary in Alaska; the Rev. Edward R. Hardy, J.D., professor of Church history at the Berkeley Divinity School; the Rev. Gregory Mabry, retired priest; the Rev. Francis J. Moore, director of the Forward Movement; the Most Rev. Archbishop Michael, of the Greek Archdiocese of North and South America; the Rt. Rev. Plinio L. Simoes, Missionary Bishop of Southwestern Brazil; and the Rt. Rev. Kenneth Riches, suffragan of Dorchester, England.

Four honorary degrees of doctor of divinity were given this year by the Divinity School at Philadelphia. Recipients of the degrees were the Ven. Romualdo Gonzales Agueros, Archdeacon of Oriente, Cuba, and recently of Havana; the Rev. Guy Madara, rector of All Saints' Church, Bergenfield, N. J.; the Rev. George A. Trowbridge, rector of St. Paul's, Chestnut Hill, Philadelphia; and the Rev. Henry S. Paynter, editor of *Church News* and director of the department of publicity for the diocese of Pennsylvania.

A class of 34 graduates received the bachelor of sacred theology degree from the Berkeley Divinity School at commencement exercises June 5th. One master of sacred theology degree was awarded and three honorary doctor of sacred theology degrees were given to the Rev. C. R. Garmey of White Plains, N. Y.; the Rev. T. H. Carson of Texarkana, Tex.; and the Very Rev. Louis M. Hirshson of Christ Church Cathedral, Hartford, Conn. All recipients of the honorary degrees are alumni of the Berkeley Divinity School.

A class of 31 men was awarded diplomas at the 91st commencement of the Episcopal Theological School in Cambridge, Mass., with Bishop Nash of Massachusetts giving the commencement address. Dean Charles L. Taylor presented the candidates for diplomas, which were awarded by James Garfield, president of the school trustees.

Eight honorary degrees and nearly 125 bachelor's degrees were awarded by the University of the South at Sewanee, Tenn. The doctor of literature degree was awarded to Dr. Archibald H. Rutledge of McClellanville, S. C., author of over 60 books. The Rev. Harold C. Gosnell, rector of St. Mark's, San Antonio, Tex., was awarded the doctor of divinity degree.

Other honorary degree recipients were Dr. H. Fraser Johnstone, head of the division of chemical engineering at the University of Illinois, doctor of science; Herbert E. Smith, president of the Vulcan Rivet and Bolt Corporation, Birmingham, Ala., and William A. Kirkland, president

and director of the First National Bank of Houston, doctor of civil law degrees; R. F. Brown, instructor in Church music and organist at GTS, doctor of music degrees; and Bishop Brown of Arkansas and Bishop Dicus, Suffragan of West Texas, the doctor of divinity degree.

Recipients of honorary degrees from Kenyon College included Dora P. Chaulin, lecturer in pastoral theology at GTU, doctor of sacred theology; Katherine Cornell (Mrs. Guthrie McClintic) actress, doctor of letters; Guthrie McClintic, actor, director, doctor of letters; William J. Cornog, president of Central High School, Philadelphia, doctor of humane letters; Judge Joseph M. Harter of Columbus, doctor of laws; the Rev. Bernard W. Hummell, rector of the Church of St. Stephen the Martyr, Edina, Minn., doctor of divinity; the Rev. James M. Lichter, rector of St. Paul's Church, Akron, Ohio, doctor of divinity; Eli Lilly, chairman of the board of Eli Lilly and Co., Indianapolis, doctor of humane letters; Philip J. Mather, Boston industrialist, doctor of laws; the Rev. Stanley W. Plattenburg, director of the department of Christian education for the diocese of Ohio, doctor of divinity; and Clinton Rossiter, member of the department of political science at Cornell University and author of numerous books in the field of political science, doctor of laws.

Hobart and William Smith colleges, Geneva, N. Y., awarded honorary doctorate degrees to the Rev. William G. Pollard, executive director of Oak Ridge Institute of Nuclear Studies, doctor of divinity; John J. Rowe, chairman of the board of the Fifth Third Union Trust Co., Cincinnati, doctor of science; Allen N. Jones, partner of Morgan Stanley and Co., New York City, doctor of laws; James E. Allen, Jr., Albany, commissioner of education of New York state, doctor of humane letters; Mrs. Worthington Scranton, Scranton, Pa., civic leader, doctor of humane letters; and Bishop Mosley of Delaware, doctor of sacred theology.

The Rev. Canon Lewis D. Gottschall, rector of St. Peter's, Oakland, Calif., was awarded the honorary degree of doctor of humane letters at commencement exercises held by Dickinson College, Carlisle, Pa. Dr. Gottschall also delivered the baccalaureate sermon during the commencement service.

World Council Prepares For Central Committee Gathering in Hungary

"Proselytism and Religious Liberty," and "The Churches and the Building of a Responsible International Society" will be the two main themes of the Central Committee meeting of the World Council of Churches, to be held in Matrahaza, Hungary July 29th to August 5th.

Bishop Berezesky of the Reformed Church of Hungary and Dr. Imre Kadar, director of the Hungarian Church Press, visited the World Council of Churches headquarters in Geneva recently to make plans for the Central Committee meeting, which is expected to draw over 100 church visitors.

Central Committee Members will attend a special ecumenical service in Budapest on July 29th. The Executive Committee of the World Council of Churches will meet in Vienna, Austria, July 26th to 28th, before the Central Committee meeting. A series of departmental and divisional working committee meetings will be held in Herrenalb, Germany, July 18th to 23d.

Dr. W. A. Visser 't Hooft, general secretary of the World Council, said that the Council had welcomed the invitation of the Hungarian member Churches which was extended during the Evanston Assembly in 1954 and officially accepted by the Central Committee meeting in Davos, Switzerland, last year.

"This meeting of the World Council," Dr. Visser 't Hooft said, "will help to make clear once more that in its work and life the Council seeks to transcend all political divisions."

Hungarian Churchmen say they hope that several member Churches in Eastern Europe may be represented.

Cyprus Bishop Arrives in U.S. To Get Support from Churches

Confidence that Cyprus will win its independence — possibly without further violence — was expressed by Greek Orthodox Bishop Photios of Paphos on his arrival in New York for a six-month visit to America.

During his stay, the bishop said, he will "apply for the active intervention of all Christians and Christian Churches in the United States to bring peace to the Christian and Greek island of Cyprus."

The Orthodox prelate said he would make the appeal as "the sole free Cypriot bishop."

Bishop Photios explained that he was in Cairo at the time the British exiled Archbishop Makarios from Cyprus and has not since returned there, going from Egypt to Greece and coming directly from Athens to the U.S. Bishop Anthimos, acting Ethnarch of Cyprus, is still on the island.

[RNS]

Diocese of Newark Raises \$1,545,431

The diocese of Newark has oversubscribed the diocesan Episcopal Advance Fund by 40% with the 147 parishes and missions subscribing a total of \$1,545,431 when the campaign ended June 10th. The goal was \$1,100,000.

Edward R. Pike, director general of the fund, announced that 110 congregations oversubscribed their quotas. The largest amount given by a single church was \$95,786, contributed by St. Peter's, Morristown, N. J., whose quota was \$49,420. The Rev. Cornelius P. Trowbridge is rector. The Church of the Saviour, Denville, N. J., exceeded its \$600 quota with a total of \$16,390.

Campaign Launched

Two years of preparation preceded the campaign, with the setting up of a commission on strategy and policy of the diocesan council during the diocesan convention in 1954. The Rev. Donald MacAdie, rector of St. John's Passaic, was chairman of the commission. A special convention was held on April 10, 1956, to launch the campaign by informing the whole diocese of its aims and methods. This was followed by regional rallies and services, and supper meetings, training sessions, and report dinners in the parishes and missions. Advance gift solicitations were made from May 20th to June 1st. Parish solicitations began June 3d.

The largest part of the money, \$880,000, will be used for grants and loans to purchase new mission sites and for building construction and rehabilitation. Funds amounting to \$50,000 will be used to construct a new wing for the House of the Holy Comforter, the diocesan home for aging women. A diocesan conference and retreat center will be built with \$100,000 of the funds and \$20,000 will be used to purchase new X-ray facilities and equipment for Christ Hospital in Jersey City. The disposition of the money in excess of the \$1,100,000 goal has not yet been determined.

\$100 Given to Greek Orthodox Church by Michigan Parishes

The Rev. Carl Sayers, vicar of St. Luke's Church, Allen Park, Mich., recently presented a purse of \$100 to the Rev. John Magoulas, rector of St. George's Greek Orthodox Church in Lincoln Park, Mich., which was ruined by the recent tornado.

The purse represents contributions from some six Episcopal parishes in the downriver area, and serves as a token of the close bonds of friendship that exist between the Anglican Communion and the Eastern Orthodox Communion. Mr. Sayers presented the purse in his capacity as Dean of the Down River Convocation.

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talks with TEACHERS

By the Rev. VICTOR HOAG, D.

Seduced By Talk

Mr. Talky Teller is with us again. He tells me that he taught one of the Seabury courses last year — or at least he used the text book and the reader — and that he finds both good and bad things about it. The good thing is that it deals with real life and what problems the children really face. But he finds difficulty in holding the children very long, and wonders why he has such a long class period.

"The children get restless," he explained, "and after they have discussed the problem for the day, or read a passage from the reader, there is nothing to do."

This may seem a caricature, but it is an inevitable outcome with those teachers of the old stripe who habitually make use of the one method of the lecture or "talk." No matter what textbook or system is given them, they will administer it to their charges by the one way they know — that of communication by sounding off, or telling, which is the lowest form of teaching. This has been modified of late years by a vague and poorly grasped use of the "discussion method." But the old trouble remains, deep in the temperament of the teacher.

From clues I pick up at curriculum conferences and other gatherings of Church school workers, I am beginning to sense an unforeseen threat to the Seabury Series. It is not so much a direct attack, but a danger in its use, which may become rationalized into an outspoken objection. Yet this resistance does not apply to the Series, but to all lesson plans that call for the use of the newer methods. They place old-style teachers on the defensive.

When you hear a speaker say, "Some teachers have been seduced by process" you begin to suspect that he doesn't like process. That is to say, that he is really at heart an unreconstructed lecturer, a brother of the humbler Mr. Talky Teller, who simply will not use any teaching devices. For one thing, he has been trapped (seduced) into using a cliché.

This is the threat that may distort the use of the new Series. [This much we have learned from attending top-level conferences and Group Dynamics Laboratories: start every other sentence with "this."] The threat is that persons who temperamentally and chronically do not like to prepare devices, arrangements, and conditions for pupil participation, but enjoy talking, and confidently believe that knowledge is transmitted by word of mouth, habitually employ the latter.

I have been able in a few cases to trace this deep-seated attitude back to the teacher's childhood, when he acquired a

distaste for handicrafts — or at least he never felt any pleasure in doing things. In any case, I know many people who were notably good at making and doing things, and were ingenious in improving with common materials, who made happy and successful teachers. Stripped of all theoretical terms, the new way says that *we learn by doing*. Those who will not make use of the ways for pupil activity and response have not embraced the new teaching!

There may well be a danger from those who grasp at the new devices — role playing, open-end story, shared experience, group discussion, and group projects — and work them entirely. But the people will not harm the dawning system. The things done in class will always keep the class coming, and it is wonderful how activity tends to take on meaning. "What are we doing this?" can be asked of an activity, and a little supervision will help a teacher steer closer to his ideal objectives.

But the talker talks on.

I firmly believe that this is no slight danger to the new Series, or to any scheme of curriculum — that it degenerates into talk. The methods of the new teaching are really ways of dealing with people. They are, in truth, *ways for starting learning*, and without the use of some contact devices, our life-centered plans will miss their mark.

The problem is, not just what preliminary requirements can be met in your parish, but can you enlist people who will use the new methods — any methods — helping children grow by experience?

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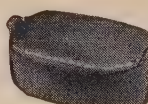
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The Rev. Frank R. Alvarez has been elected first rector of the new parish, the Church of St. Andrew, Apostle & Martyr, Camden, N. J. Formerly known as St. Andrew's Church, Camden, the mission was admitted as a parish at the recent diocesan convention of New Jersey. Fr. Alvarez was vicar of the mission for the past six years.

The Rev. Bruce H. Campbell, formerly rector of St. Andrew's Church, Algonac, Mich., has for several months been assistant of St. Paul's Church, New Haven, Conn. Address: 57 Olive St., New Haven 11.

The Rev. Dr. William E. Craig, formerly dean of Christ Church Cathedral, New Orleans, will on July 5th become promotional secretary for the St. Francis Boys' Homes of the district of Salina. Address: St. Francis Boys' Homes, Box 366, Salina, Kan.

Dr. Craig, his wife, and three daughters, spent the months of June in Mexico City, where Dr. Craig did temporary supply duty for an English-speaking congregation of the Church.

The Rev. William A. Cross, who formerly served the Episcopal Chapel for the University of Nebraska, in Lincoln, is leaving this work to be rector of Holy Trinity Church, Lincoln.

Diocesan support and control of the work of the chapel has increased during the four years that the Rev. Mr. Cross has been chaplain. A permanent residence for the chaplain has been secured and the program put under a board of advisors consisting of faculty members and interested laymen. All officers and members of the chapel staff are students, however, including the organist, choir, and janitor.

Plans for the reconstruction and expansion of the chapel and student center are now in the formative stage.

The Rev. Floyd W. Finch, Jr., who was formerly in charge of St. Andrew's Church, Bessemer City, N. C., and churches at High Shoals and Kings Mountain, will become rector of St. James' Church, Lenoir, N. C., in August or early September.

The Very Rev. Robert B. Hall, formerly rector of Trinity Church, Winner, S. D., in charge of the Church of the Incarnation, Dallas, S. D., and dean of the Rosebud deanery, is now in charge of St. Andrew's Church, Clinton, La., St. Francis', Denham Springs, and new work in the Broadmoor section of Baton Rouge.

The Rev. Richard C. Heintz, of the district of Wyoming, formerly resident in Berkeley, Calif., is now vicar of St. Andrew's Church, Pinedale, Wyo., and churches at Big Piney and Bondurant.

The Rev. George Hunt, formerly a student at VTS, is now vicar of Holy Trinity Church, Gillette, Wyo.

The Rev. Arthur C. Kelsey, formerly rector of Memorial Church, Baltimore, Md., is now chaplain of General Theological Seminary.

The Rev. Robert H. Manning, formerly rector of St. Andrew's Church, New Orleans, is now rector of St. John's Church, Mount Prospect, Ill.

The Rev. Vernon C. McKnight, formerly curate of St. Mark's Church, Casper, Wyo., is now rector of the Church of the Holy Communion, Rock Springs, Wyo., in charge of the church at Eden. Address: Box 873, Rock Springs.

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The Rev. Charles P. Price, formerly assistant of St. James' Church, Madison Ave., New York, will be assistant professor of theology at Virginia Theological Seminary, Alexandria, Va.

The Rev. David G. Pritchard, formerly curate of St. Anne's Church, Lowell, Mass., is now in charge of St. Mary's Church, Madison, Fla. Address: Box 443.

The Rev. Robert E. Ratelle, formerly in charge of St. Alban's and St. Thomas' Missions, Monroe, La., will on August 1st become rector of St. James' Parish, Bolton Ave. at Murray St., Alexandria, La.

Armed Forces

Chaplain (Capt.) William A. Boardman, formerly addressed at Sampson Air Force Base, N. Y., may now be addressed: HQ 3700th Mil. Tr. Wg., Lackland Air Force Base, Tex.

The Rev. Kazimierz Olubowicz, formerly curate of St. Luke's Church, Racine, Wis., will be a chaplain in the United States Air Force.

Resignations

The Rev. Boston M. Lackey is retiring after 27 years as rector of St. James' Church, Lenoir, N. C. He also served St. Paul's, Wilkesboro, N. C., for 22 years. The Rev. Mr. Lackey's successor will begin work at St. James' in the middle of August or on September 1st.

Changes of Address

The Rev. John H. Hannahs, who formerly resided at 58 Park Ave., Lovell, Wyo., has moved to 555 Ave. B, Powell, Wyo. He is still in charge of the Lovell-Powell mission field.

The Rev. Andrew John Hooper, a perpetual

deacon, who formerly served the Church of St. John the Divine, Houston, is now residing at 1031 Alston Rd., Santa Barbara, Calif.

The Rev. Leonard C. Hursh, who recently retired from Stratford Academy, Stratford, N. J., may now be addressed at Box 484, Lawnside, N. J.

The Rev. Arthur L. Kenyon, retired priest of the diocese of Ohio, formerly addressed in Elyria, Ohio, may now be addressed at 1369 Vancouver Ave., Burlingame, Calif.

The Rev. Ernest Pugh, who is retiring this month, may now be addressed at Washington St., Duxbury, Mass.

The Rev. John E. Tebbetts, who is in charge of the Church of the Resurrection, Norwood, R. I., formerly addressed in Lakewood, may now be addressed at 357 Norwood Ave., Norwood 7, R. I.

The Rev. John C. Vockler, who has been in charge of St. Stephen's Church, New York will sail for his home in Australia in August. His address will be 53 Howard Ave., Dee Why, N.S.W., Australia. (The Rev. William H. Ralston, Jr., who also served at St. Stephen's Church this year plans to continue his studies at Harvard.)

The Rev. Thom Williamson, who has been doing supply work for Christ Church, Greenville, S. C., may now be addressed at 957 Waverly Way N.E., Atlanta 7.

Ordinations

Priests

Iowa — By Bishop Smith: The Rev. Marlin Lee Whitmer, on May 23d, at St. George's Church, LeMars, where he is in charge. He also serves as curate of St. Thomas', Sioux City. Presenter, the Rev. F. B. Shaner; preacher, the Rev. Robert Holzhammer.

Deacons. Albany — By Bishop Barry, on May 27th, the Cathedral of All Saints, Albany (the Rev. J. W. Pennock preaching):

Thomas Droppers, presented by the Rev. L. I. Gavitt; to be assistant of St. George's, Schenectady, N. Y.

Leonard Faulkner Neils, presented by the Rev. Dr. C. V. Kling; to be curate of St. Paul's Church, Troy, N. Y.

Richard Frank Simmonds, presented by the Rev. F. C. Guile, acting for the Rev. B. H. Burnham; preacher, the Rev. J. W. Pennock; to serve the missionary district of Alaska.

Kansas — By Bishop Turner, Coadjutor: David C. Butts, on June 11th, at St. James' Church, Wichita; presenter, the Rev. D. L. Jackson; to be in charge of St. Mary's Church, Galena, Kan. and St. Stephen's, Columbus. This was the first ordination for Bishop Turner, who was consecrated on May 22d. He was also preacher at the service.

Missouri — By Bishop Lichtenberger, on June 10th, at St. Stephen's House, St. Louis (the Rev. E. T. Adkins preaching):

Morimasa Kaneshiro, presented by the Rev. C. E. Washburn; to work under the direction of the Bishop of Honolulu.

Malcolm S. Lattimore, Jr., presented by the Ven. Charles F. Rehkopf; to work under the direction of the Bishop of Olympia.

Francis G. Washburn, presented by his brother, the Rev. Charles H. Washburn; to be in charge of St. James' Church, Macon, Mo.

Newark — By Bishop Washburn, on June 9th, at Trinity Cathedral, Newark:

Roger O. Douglas, presented by the Rev. C. E. Myers; to be curate of Grace Church, Orange, N. J.

CLASSIFIED advertising in The Living Church gets results.

CHURCH FURNISHINGS

ANTIQUE SANCTUARY-LAMPS. Robert Robbins, 1755 Broadway, New York City.

GUEST HOUSE FOR WOMEN

ST. ELIZABETH'S HOUSE, Mount Sinai, Long Island, offers the quiet restful atmosphere of a religious house in the country. It is located within the grounds of the Order of Poor Clares, a contemplative community of Sisters in the Episcopal Church. For information address: The Reverend Mother, St. Clare's Convent, Maryhill, Mount Sinai, L. I., N. Y.

LIBRARIES

MARGARET PEABODY Free Lending Library of Church literature by mail. Convent of the Holy Nativity, Fond du Lac, Wis.

LINENS AND VESTMENTS

CHURCH LINENS: Beautiful qualities imported from Ireland. Linen Tape, Transfers, Patterns. Plexiglass Pall Foundations. Free Samples. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

ALTAR LINENS: Exquisite qualities of Irish Church Linens by the yard, or Madeira-embroidered Altar Linens of all types made up to fit your requirements. Nominal Prices. Plexiglass Pall Foundations. \$1.00. Free Samples. Mary Moore, Box 394-L, Davenport, Ia.

ALTAR LINENS, Surplices, Transfer Patterns. Pure linen by the yard. Martha B. Young, 2229 Maple Drive, Midwest City, Oklahoma.

POSITIONS OFFERED

TEACHER of French. Boarding School for Girls. Address: The Mother Superior, Kemper Hall, Kenosha, Wis.

WANTED: Christian lady to live in nice home to aid young widower in training children and managing household. Daughter age six and son four. Have full time maid. Reply Box W-347, The Living Church, Milwaukee 2, Wis.

WANTED: Trained, experienced Director of Christian Education for large, well-known, mid-city Eastern parish to work in Church School with Parents, Teachers, Pupils, using Episcopal Church Fellowship Series; and work with youth groups. Reply Box M-338, The Living Church, Milwaukee 2, Wis.

TEACHER of Physical Education. Boarding School for Girls. Address: The Mother Superior, Kemper Hall, Kenosha, Wis.

CHOIRMASTER-ORGANIST for Parish in College Community. Multiple Choir System. Parish and Clergy deeply concerned about Liturgical Music and integrated Services. Choirs to become part of Educational life of Parish. Teaching opportunities. Four manual Skinner Organ. New York State. Reply Box B-342, The Living Church, Milwaukee 2, Wis.

ASSISTANT WANTED for suburban parish, share in all phases of parochial life with emphasis on Youth Work, Prayer Book Churchman, married or single, opportunity to study in New York. Reply Box F-344, The Living Church, Milwaukee 2, Wis.

CASEWORKER — WOMAN. Small Church Institution with a progressive program for non-delinquent adolescent girls. Social Security and N. H. W. retirement plan and liberal vacation. Salary \$3,600 depending on whether resident or non-resident basis is preferred. Qualifications — graduate training and some previous experience with adolescent girls. Major responsibilities are admissions, preparation for discharge and services to parents. Mrs. Martha C. Vivion, Executive Director, Appleton Church Home, 440 Forest Hill Road, Macon, Georgia.

CASEWORKERS with graduate training and preferably some experience in family and child welfare needed for expanding program in multiple service agency. Member Health and Welfare Council and Community Chest. Liberal personnel policies. Excellent casework standards. Interest in personnel development and advancement. Episcopalian preferred. Salary, caseworker, \$3,400-\$4,600; casework supervisor, \$3,625-\$4,975. Reply stating training, experience, professional interest and salary desired, to Rev. Arnold Purdie, M.S.S., Executive Director, Philadelphia Protestant Episcopal City Mission, 225 South 3rd St., Philadelphia 6, Pa.

POSITIONS WANTED

WANTED: Position as Church secretary by young woman, college graduate; three years business experience. Can assist in Christian Education. Reply Box M-348, The Living Church, Milwaukee 2, Wis.

PRIEST seeks new tenure, for reasons of health. Widely and deeply experienced. Recommended by outstanding clergy and laymen. Married, with family. Prayer Book Catholic. Reply Box B-343, The Living Church, Milwaukee 2, Wis.

SECRETARY, college graduate June 1, AB Business Administration; accounting, typing, general office work. Prefer South East. Reply Miss Adele Fort, 1951 Forrest Road, Winter Park, Florida.

PRIEST AVAILABLE for month of July. Rectory use. Prayer Book Churchman. East preferred. Reply Box C-346, The Living Church, Milwaukee 2, Wis.

PRIEST, 38, 14 years successful parish experience. Lectured this year in religious education at Seabury-Western while earning M. A. Degree in Education at Northwestern. Good preacher and administrator. Prayer Book Churchman. Desires rectorship of parish with or planning day school, or parish planning full educational program, or work in Church Preparatory School, or parish with definite work on college campus. Reply Box R-344, The Living Church, Milwaukee 2, Wis.

CLASSIFIED ADVERTISING RATES

- 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 consecutive insertions; 17 cts. a word an insertion for 13 to 25 consecutive insertions; and 16 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate (10 words or less) \$2.00.
- Keyed advertisements, same rates as (A) above, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- Church services, \$1.00 a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager.
- Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

THE LIVING CHURCH reserves the right to forward only bona fide replies to advertisements appearing in its classified columns.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

The Living Church

Liam J. F. Lydecker, presented by the Rev. Fisher; to be curate of St. Thomas' Chapel, York, as of September 1st.
 Robert G. Wagner, presented by the Ven. W. O. J., Jr.; to be curate of the Church of the Communion, South Orange, N. J., as of September 5th.
 Bishop Washburn: Henry M. Biggin, on 10th, at Trinity Cathedral, Newark; presented by the Rev. H. S. Brown; to be curate of the Church, Madison, N. J.

Laymen

Donald C. Field, formerly layreader in the Church of St. Martin-in-the-Fields, New York, N. J., is now lay vicar of Calvary Church, St. James, Minn. Calvary Church will be served from Windom, Minn. Address: 333 Fourth St., St. James, Minn. Mr. Field will study for the ministry under the board of training chaplains of the diocese of Minnesota.
 Miss Cornelia Van B. Harris, formerly director of religious education at St. Andrew's Church, Wilmington, Del., is now director of religious education at the Church of St. Martin-in-the-Fields, Mount Hill, in suburban Philadelphia.

Andrew's church school more than doubled in size during Miss Harris' directorship. She also decided to start the School of Religion held each year in Tower Hill School, Wilmington.

John M. Hennessy, who formerly did promotional work for the St. Francis Boys' Homes (Salina), will be dean of boys of the Bavaria Unit of the St. Francis Homes.

We congratulate

the REV. GEORGE F. WHITE, as rector of ST. NICHOLAS CHURCH, WAUWATOSA, Wis. for the 26 years, and on the 30th anniversary of his ordination as priest, on May 27th. A joint celebration will be held by the parish in honor of the anniversary and the dedication of a new \$230,000 parish house. The celebration is scheduled for September 15th.

the REV. FREDERIC S. EASTMAN, who was ordained to celebrate the 60th anniversary of his ordination as a deacon on May 27th. A special anniversary service was to be held for Fr. Eastman at St. Stephen's Church, Pittsfield, Mass., where he is an honorary assistant. Fr. Eastman is the rector and director of the St. Philip's Society.

the CHURCH OF ST. JAMES THE LESS, NEW ARSDALE, N. Y. on the inauguration of a special Men's Thank Offering, on May 10th. Over



RNS

BISHOP BOYNTON, suffragan of New York (left), and Bishop Donegan receive the Cross of St. Joanikie from Bishop Dionisije, head of Serbian Orthodox Church in U. S., for work done for Serbian Orthodox.

75 men attended a special communion service and breakfast at which over \$200 was raised for the Thank Offering.

Mayor CHARLES P. TAFT, of Cincinnati, Ohio, who is chairman of the Fair Campaign Practices Committee Inc. Under the guidance of Chairman Taft, Paul Butler, national chairman of the Democratic party, and Len Hall, national chairman of the Republican party, signed a fair-play code, condemning dishonest or unethical practices during the political campaigns.

BISHOP DONEGAN OF NEW YORK and BISHOP BOYNTON, SUFFRAGAN, both of whom were given the highest decoration of the Serbian Orthodox Church at a ceremony in recognition of their work on behalf of Serbian Orthodox. The Cross of St. Joanikie was presented to the two bishops by Bishop Dionisije, head of the Serbian Orthodox Church in the United States and Canada. Bishop Donegan was honored for having made it possible for a number of Serbian children to receive an education, and Bishop Boynton for giving material assistance to the Serbian community in New York.

Bishop Donegan was also presented with the Insigne of Associate Chaplain with the grade of Sub-Prelate of the Venerable Order of the Hospital of St. John of Jerusalem. The Insigne was presented by Sir Francis Randall, British Consul General at New York, acting for Queen Elizabeth, II.

ST. BARTHOLOMEW'S CHURCH, NASHVILLE, Tenn., which held the ground-breaking ceremony for its new parish house recently according to the old tradition of "beating the bounds." The ground for the new building was broken, not by one person, but by the 300 parishioners who attended the service. Even the youngsters were given toy shovels so they could participate in the ground breaking. The proposed parish school will include a sanctuary, church school, and kitchen.

The Living Church Development Fund

Previously acknowledged	\$6,782.20
Receipts June 5th through June 18th	171.00
	\$6,953.20



ATTEND SUMMER CHURCH SERVICES

The clergy and parishioners are particularly eager for strangers and visitors to make these churches their own when visiting in the city.

LOS ANGELES, CALIF. (Cont'd.)

ST. MARY OF THE ANGELS 4510 Finley Ave.
 Rev. James Jordan, r; Rev. Neal Dodd, r-em
 Sun Masses: 8, 9, 11, MP 10:40, EP & B 5:30;
 Daily Mon, Wed, Thurs, Sat 9; Tues, Fri 6:30;
 C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
 Rev. E. M. Pennell, Jr., D.D.; Rev. M. G. Streeter
 Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

GRACE CATHEDRAL

Nob Hill
 Sun HC 8, 12:15, MP 11 (1S HC), Cho Ev 4; Daily
 HC 8 (Wed & HD 10:30, Thurs 7), MP 9, EP 5:30

DENVER, COLO.

ST. MARY'S 2290 S. Clayton
 Rev. G. Lehman, Rev. J. Mote, Rev. R. Stub
 Sun Masses: 7:30, 9, 11:15; Daily: As anno; C Sat 7:45

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
 Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8;
 Mass daily 7; also Tues 9:30; Thurs, Sat & HD
 12 Noon; C Sat 5-6:30

(Continued on page 20)

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

A Church Services Listing is a sound investment in the promotion of church attendance by all churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rate.

ATTEND SUMMER CHURCH SERVICES

The clergy and parishioners are particularly eager for strangers and visitors to make these churches their own when visiting in the city.

(Continued from page 19)

COCONUT GROVE, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun: 7, 8, 10, and Daily, C Sat 5-6, 7-8

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. M. L. Harn, c
Sun 8, 9:15, 11, and Daily

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Fri & Sat 4:30-5:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &
HD 10; C Sat 7

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
thru Fri) Int 12:10, 5:15 EP

ST. BARTHOLOMEW'S 6720 Stewart Avenue
Rev. Clifford A. Buck
HC Sun 7:30, 9, 11; Weekdays 7; Sat 8:45

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Street
Sun Eu 7:30, 9, 11; Weekdays: Eu 7, daily; Also
Wed 6:15 & 10; Also Fri (Requiem) 7:30; MP daily
6:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,
7:30-8:30 & by appt

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Ira L. Fetterhoff
Sun 7:30, 9:30, 11 & Daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (Sung) 11 MP, HC & Ser; Daily 7,
Sat C 5-6, EP 6

SPRINGFIELD, MASS.

CHRIST CHURCH CATHEDRAL 35 Chestnut St.
Sun HC 8, 9:15, MP 11, HC 1 S; Daily Sept to
July 1 MP 7, HC 7:10. July and August MP 7;
HC 7:10 Tues, Wed, Thurs, Fri only.

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30; Daily: 6:30

ST. PAUL, MINN.

ST. PAUL'S-ON-THE-HILL Summit & Saratoga
Rev. Daniel Corrigan, D.D.
H Eu 8, 10:30, Wed 6:30, Fri 9:30; Daily EP 5:15;
C Sat 4-5, Sun 9:30-10

ST. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts.
Rev. W. H. Hancel, r; Rev. R. A. Beeland, c
Sun HC 9, MP & Ser 11; Thurs HC 12; HD HC
10:30

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed
10:30

The Living Church

OMAHA, NEBRASKA

ST. BARNABAS 129 North 40th Street
Rev. James Brice Clark, r
Sun Masses 7:30, 10:45 (High & Ser); C Sat 4:30-5

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Rev. Canon R. H. Miller, r; Rev. A. S. Bolinger, c
Sun 8, HC 9:30 Sung Eu, 11 MP; Daily: HC 7:30
ex Fri 9:30

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D., dean
Canon Mitchell Haddad, Rev. J. D. Furlong, Canon
Pastor
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 7, 11,
Healing Service 12:05

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7, Thurs
10; C Sat 8-8:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed & HD HC 7:30

GREENWOOD LAKE, N. Y.

GOOD SHEPHERD Rev. Harry Brooks Malcolm, r
"In the heart of the beautiful Ramapo Mts."
Sun Masses 8, 9:45, MP & Ser 11; HD 9:30; C by
appt

NEW YORK, N. Y.

**THE CATHEDRAL CHURCH
OF ST. JOHN THE DIVINE**
112th St. and Amsterdam Ave., New York City
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdys: MP 7:45; HC 8 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, L.Th., r
8 & 9:30 HC; 11 Morning Service & Ser; Weekday
HC Tues 10:30; Wed & Saints' Days 8, Thurs 12:10.
Organ Recitals Fri 12:10. Church open daily for
prayer.

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

ST. IGNATIUS' Rev. C. A. Weatherby
87th St. & West End Ave., one block west of B'dway
Sun 8:30 & 10:30 (Sol); Daily 7:30, 6; C Sat 4-5

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
139 West 46th Street
Sun 7, 9, 11 (High), EP & B 8; Daily 7, 8, Wed &
HD 9:30, Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

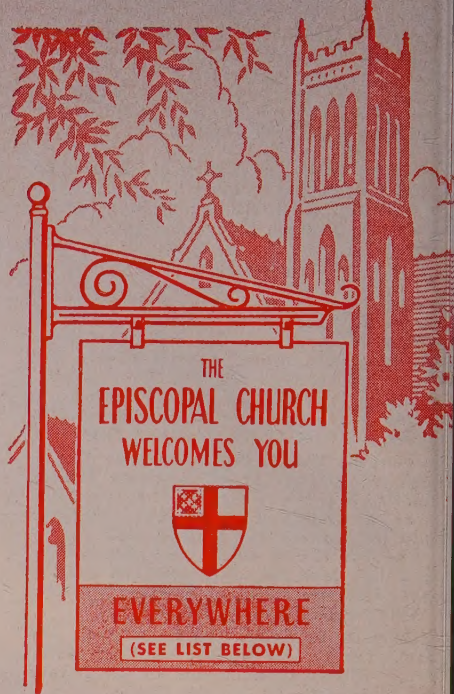
RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 10; Daily 7:30 ex Mon & Sat 10
C Sat 5-6

ST. THOMAS' 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 1 S, MP 11; Daily 8:15 HC,
Thurs 11, HD 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r
TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt;
Organ Recital Wednesdays



NEW YORK, N. Y. (Cont'd)

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 &
MP 9, EP 5:30, Sat 5; Int 11:50; C by appt

ST. LUKE'S CHAPEL 487 Hudson
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5:
8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC
ex Thurs at 8, 10, EP 5:30

UTICA, N. Y.

GRACE Genesee at Elizabeth Street
Rev. S. P. Gasek, r; Rev. A. A. Archer, c
Sun HC 8, 9:15 & 11 (MP 2, 4, 5 S); Daily Lit 11
HC Wed 7, Fri 7:30 & HD

HAVELOCK, N. C.

ST. CHRISTOPHER'S ("Serving the Marines")
Rev. A. E. Livesay
Sun 8 HC, 9:15 MP

MOREHEAD CITY, N. C.

ST. ANDREW'S on U.S. Highway 70
Rev. E. Guthrie Brown, r
Sun HC 8, MP & Ser 11 (HC 1st Sun); HD HC

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Mon
Wed, Fri 7; Tues 12:10; Thurs & Sat 9:30; C Sat
12-1, 4-5

KNOXVILLE, TENN.

ST. JOHN'S W. Cumberland at Walnut
Sun HC 7:30, MP 10 (HC 1 S); Wed & HD 11
Open daily.

SEATTLE, WASH.

EPIPHANY 38th Ave. & E. Denny Way
Rev. E. B. Christie, D.D.
Sun 8, 11; Wed 7:30, 10

FOND DU LAC, WIS.

CATHEDRAL CHURCH OF ST. PAUL
Sun 7:15 MP, 7:30 HC, 10:30 HC; Weekdays
(ex Mon) 7, 7:15, 5; Wed 9

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, dean
Sun 8:30, 11 Student Center, Blvd. Raspail